Peake Mayor.

Martis xii^mo *die April.* 1687. *Annoq; Regni Regis* JACOBI *Secundi Angl.* &c. *Tertio.*

THis Court doth desire Dr *Clutterbuck* to Print his Sermon Preached at S. *Sepulchres*-Church, on Wednesday in *Easter*-week last, before the Lord Mayor and Aldermen of this City.

Wagstaffe.

Imprimatur.

April 13. 1687. *Guil. Needham.*

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A

Spittle-Sermon

PREACHED

Before the Right Honourable

THE

Lord Mayor

AND

ALDERMEN

Of the CITY of

LONDON,

AT

S. Sepulchres-Church, on Wednesday in *Easter*-week, being on *March* 30. 1687.

By *THO. CLUTTERBUCK*, D.D.
Arch-Deacon of *Winton.*

LONDON,
Printed for *Walter Kettilby*, at the Bishop's-Head in *S. Paul's* Church-Yard, 1687.

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To the Right Honourable

Sir JOHN PEAKE,

Lord Mayor

Of the CITY of

LONDON,

And the Court of

ALDERMEN.

Right Honourable,

I *Have obeyed your Commands, and have conſented to expoſe theſe mean, and haſty Conceptions to the Publick, which I could much rather have wiſht might have been capable of being read no where elſe, but in the practiſes of thoſe that heard them, that ſo, by their concealment, both the Reader, and my ſelf, might have found the effects*

fects of that Charity *in ſome kind from you, which I have been preſsing you to ſhew to others. But ſince that you think this Diſcourſe may be uſeful to Many more, and that it would be to pull down with one hand, what I have been ſetting up with the other, if I ſhould abſtract from* Charity *its eſſential property of* Communication; *I have yielded to your Importunities, and hope that you will allow me my ſhare too in another of its properties, which is* the covering of Infirmities, *of which no man ſtands more in need on this Occaſion, than*

Your Honour's moſt Humble

and Obedient Servant,

Tho. Clutterbuck.

A Spittle-Sermon PREACHED Before the Lord *MAYOR*.

ROM. xii. 13.

Distributing [or *Communicating*] *to the Necessity of the Saints, given to Hospitality.*

WE have in this Chapter an excellent abstract of the Christian Ethicks; a Summary of those Rules which may direct us in the several States and Conditions of our Lives; and these not barely laid down, but set off with those Circumstances, which may extend them to their utmost latitude. Here the Magistrate is taught his Lesson, and the Minister his; here the Rich Man is directed how to give, and the Poor Man how to receive. But 'tis not enough for the Magistrate to *Rule*, unless he do it with all *Diligence*, for this were to give the greater scope to Vice, which

Πανταχοῦ τὰς ἐπιτάσεις ζητεῖ. Chrys. in loc.

Verse 8.

breaks out with more *Rage*, as well as *Confidence*, for being but now and then pent up, and reſtrain'd. 'Tis not enough for the *Rich* Man to be *Charitable*, unleſs he be withal *Liberal* in his Doles; for that is to rob the Poor of that Alms with the left hand, which he beſtows on him with the right, and rather ſet an edge on his Appetite, than ſatisfie his Hunger. To be *Merciful* and not *willing* and *chearful*, is to wiſh that undone in my Heart, which I have been doing with my Hand; and to make that Compaſſion wither and *ſhrink* up in my own *bowels*, which ſhould have flouriſh'd on others *backs*. To *love*, and to *diſſemble*, is to feed the Belly with Air, and to cloath the Back with a Cobweb, and cure a wound with a Plaiſter of fine words, to *palliate*, and not *heal* the *Lazar*'s Sore, and take care that *others* may *ſee* rather than the *Poor* may *feel* the acts of thy bounty. And ſo to *Communicate* to thoſe that are not in *want*, is to feed their *Luxury*, and not to ſhew my *Charity*. To give to thoſe that are *bad*, is often to defraud thoſe that are *good*. And to exclude the *Stranger*, and to give to none but an *Acquaintance*, is to ſhut up that Box of perfume in my pocket, which, if open'd, would give a grateful ſcent over the whole room. But now if the Chriſtian will be *compleat in all the will of God*, let him ſet every thing on its proper *baſis*. Let him that Rules, do it with *diligence*. Let him that *Gives*, do it with *Liberality*. Let him that ſheweth *Mercy*, do it with *Chearfulneſs*, *Verſe* 8. Let him that *Loves*, do it without *diſſimulation*, *Verſe* 9. And let him that *Communicates*, regard the *neceſſity* of the *Saints*, and extend his Charity to *Strangers* abroad, as well as to *Neighbours* at home. *Communicating to*, &c.

The

The buſineſs of this *Day*, as well as of this *Text*, is to *provoke you to Love and good Works*; to enkindle and blow up thoſe ſparks of Charity, which are too apt to be hid in the Embers, and (without ſtirring now and then) to vaniſh, and expire.

I had thoughts once to have inſiſted chiefly on the latter part of the Text, which is *giving entertainment to Strangers*, and that upon the account of thoſe *Strangers* of our Neighbouring Church, who being driven from their own Country, are forc'd to take Sanctuary in ours; and having loſt a comfortable ſubſiſtence at home, are forc'd to ſeek for Bread from the hand of *Strangers* abroad. And a Diſcourſe of *Hoſpitality* might not be unſuitable to Governours of *Hoſpitals*. They were ſuch as theſe who gave the firſt riſe to the *names* of your Houſes, and I wiſh they may be the laſt, who may entitle you to their *relief*. But 'tis not good to be a Niggard on a day of *Charity*, and therefore I ſhall conſider the words in their full extent, and ſo they do repreſent unto us theſe ſeveral things.

I. A duty laid down here in general, *To Diſtribute or Communicate, to the Neceſſities of the Saints.* Wherein is to be conſidered:

1. The Act it ſelf expreſs'd by *Diſtribution*, or *Communication.*
2. The Perſons to whom this Diſtribution is to be made, and they are repreſented under a double qualification.

1. As *Saints*, or good men.
2. As *Poor men*, and ſuch as are in *Neceſſity.*

II. A branch or particular kind of that duty of Charity, which is *Hospitality*, or shewing kindness to Strangers.

1. The Act it self is expres'd by a *Distribution*, or, (as the word more properly signifies) a *Communication*, or participation of the good things mutually amongst those that want them, and are in Necessity. And this is the term that is frequently given to the Acts of Bounty and Charity in the writings of the Apostles. Thus runs the Charge which is given to the Rich, 1 *Tim.* 6. 18. *That they be ready to Distribute, and willing to Communicate.* And so *Heb.* 13. 16. *To do good, and Communicate, forget not.* Now to *Communicate*, is (in the sence of the best Authors) to Distribute to one another, and to make one another partake of the benefits either Spiritual or Temporal, which they do enjoy; and this does not consist in a faint velleity, a cold wish, an empty desire, but a real help, and effectual supply. And is best explain'd by the two words of ἀγαθοεργεῖν, and εὐποιεῖν, joyned with it by the Apostle elsewhere; words that denote *Action*, the *doing of good*, and not *speaking* or *wishing* it. For 'tis not a kind word that makes my Belly the fuller, nor a pitiful look that makes my Back the warmer. They are not thy Tears which will quench my Thirst, nor thy Sighs which will cool my Fever. But, as *Jehu* said to *Jonadab*, *If thy heart be right, then give me thy hand.* They are good *Works* that are the best demonstrations, as of the Sincerity of our Faith, so, of the Truth of our Love. In every *Communication*, there must be something of mine parted withal to one that needs it. Some of my Loaf dealt to the Hungry, some

Κοινωνῦντες.

ſome of my Drink given to the Thirſty, ſomething out of my Wardrobe to cloath the Naked. I muſt furniſh the Cripple with a Staff to make him go, and I muſt ſend a Cordial to the Sick, to enable him to riſe; and I muſt give a Book to him that I would have to Learn. But for the farther explaining of this Word, and the Duty that is contained in it, we ſhall conſider it as including theſe three things: 1. *Proprietatem Dantis.* 2. *Societatem Recipientis.* 3. *Prudentiam & Largitionem Diſponentis.*

1. *Proprietatem Dantis.* He that gives to another muſt be ſuppoſed to have ſomething of his *Own* to give. And therefore when he Diſtributes, it muſt be *de ſuo, non alieno*, of his own, and not another man's. *Prov.* 3. 19. *We are to honour God with our ſubſtance, Et juſtis laboribus non injuſtis rapinis*, (ſays the Father) with our honeſt labours, and not our unjuſt gettings. *We muſt warm the Poor with the fleece of our own Sheep, Job* 31. 20. It is not for the Servant to diſpoſe of the Goods of the Maſter without his leave, and *Conſecrate* the Theft, by giving it to the Poor. Neither will that Union betwixt the Wife and the Husband give her leave, without his knowledge or order, to give any of his Eſtate away upon the pretence of Pious and Charitable uſes. And therefore we find *S. Auguſtine* chiding a Noble Lady very ſeverely in one of his Letters, for preſuming without her Husband's knowledge, to give a conſiderable ſumm of Money to two begging *Monks*, eſpecially when ſhe had a Son of her own to provide for. He tells her, That her zeal for her Religion would not countenance, either her undutifulneſs to her Husband, or unnaturalneſs to her Child,

Aug.

Aug. Ep. 199.

Child, and that ſhe had nothing at her diſpoſal that ſhe could ſay *was her own.* And much leſs are we to give an Alms out of that which we have by fraud, or oppreſſion gotten from our Brother. We are not to depopulate a Town, and out of the ruines of the Houſes to erect an Alms-houſe. We are not by Exactions to make our Brethren beggars, and then to provide them an Hoſpital to live in: To ſtrip ſome men of their Cloaths, to cover the Nakedneſs of others. This requires a *Reſtitution* (as *Zachæus* made of his ill-gotten Goods) and not a *Diſtribution.* For ſuch men (as a Learned Prelate ſays) do but make themſelves the *Thieves*, and the Poor their *Receivers.*

Biſhop Taylor.

And leaſt of all are we to give that which is the price of wickedneſs and villany, and think to *Sanctifie* it by a work of Piety, or Charity. We are not to rob the Altar by Sacriledge or Symony, and then to make broad Plates to cover it, out of the Booty. We are not to be like the Women of *Corinth*, who offered up the price of their Lewdneſs towards the erecting of a Temple. Or to make an allowance out of the Farms of the Stews, to relieve the Baſtards in the Spittle. This *were to bring the hire of a Whore, or the price of a Dog into the houſe of the Lord, for the payment of a Vow, which he profeſſes to be an abomination to him, Deut.* 23. 18. None of theſe things are our *Own.*

2. *Societatem Recipientis.* To *Communicate* implies a fellowſhip and union betwixt the Giver and the Receiver. Κοινωνία ἐστιν ἐμπορία, (ſays *S. Chryſ.*) *Communication* is a kind of Spiritual Trade and Commerce betwixt one man and another. And ſo *S. Auſtin* deſcribes it. *Quid eſt Communicare, niſi Communem rem*

tuam

tuam facere cum illo qui non habet? What is to Communicate, but to have ſomething in common with him that wants it? And this Union that is betwixt us, in reſpect of our Nature, as well as of our Faith and Religion is the great Source from whence all actions of Mercy and Charity do flow; and the ſtrongeſt Argument to prevail on us to the practice of them. Hence does the Apoſtle bid us to *remember thoſe that are in Bonds, as being bound with them, and them that ſuffer adverſity, as being our ſelves in the body, Heb.* 13. 3. Humanity is that which is ingrafted in all our Natures, and a principle which all are led to from the conſtitution of their Being. For God having been pleaſed in the Creation of the World, ſo to order it, that other Creatures ſhould come abroad at firſt with their Arms about them. And the Bull is provided with his Horns, the Lyon with his Claws, the Boar with his Tusks, and the Eagle with her Talons, (which are the only Creatures ſure that are born in a ſtate of War) he has brought Man into the World with no other guard about him, but his Reaſon and Underſtanding, and made him (as *Galen* ſtiles him) ζῶον ἥμερον καὶ πολιτικὸν, *a gentle and ſociable Creature*; and implanted thoſe affections of Love and Pity in the frame of his Conſtitution, that as he is ready to receive, ſo he is willing to give his aſſiſtance to any of his fellow Creatures that ſtand in need of him. And from being thus all of us of one bloud, and as ſpringing from one Man, we have that Affinity and Relation to one another, which breeds in us a compaſſion to each others Infirmities: So that they are to be look'd on now as Savage Beaſts, and ſuch as have ſuck'd the breaſts

Conſanguinei omnes ſumus. Lact.

Nemo eſt in genere humano cui non debetur. Etſi non pro mutuâ Charitate, pro ipſâ tamen communis naturæ ſocietate non debetur. Aug. Ep. 121.

breasts of a Tyger, rather than Men, who exercise a cruelty and hostility to those that are of the same Kind with themselves, who shunning all society and correspondence, court a solitude, and living in a Desart; and will neither do good to any but themselves, nor desire to receive any from other Men. The Apostle therefore does from hence recommend to us in this Chapter, *Verse* 10. not an ordinary good Will, and Affection, but a φιλοστοργίαν, a Natural fondness, an earning of the Bowels (like the Mother to her Child) to one in Misery. So that as *Lactantius* tells us, *Retentio Societatis est Communitas.* 'Tis this Community which is the maintainer of Society, which appears in the giving such help to others, as we may receive, if we stand in need of it our selves. But besides this tye of Nature, which obliges us to this Communication to one another, we have a stronger, and that is a Spiritual one, which has by so many links knit the members of this Mystical body together, that one would think it were strange, that there should be any such *Sampsons* found, as to break them all asunder. And the effects of this Union were manifest, when Love burnt in a brighter flame in the first planting of the Church. For when all were of *one heart and of one mind*, they had but *one purse* too. *They sold their possessions, and had all things common amongst them, and left their Estates at the Apostles feet*, to be distributed according to their discretion, to the *necessities of the poor Saints.* And this custom being continued afterwards some time in the Church (as *Justin Martyr*, and *Tertull.* inform us) these Goods were called πλωχικὰ καὶ κυριακὰ, The *Lord's Goods*, and the *Poors Goods*. These were the *deposita Pietatis*, those Banks of Piety, which

Acts 2.42.

which were fill'd up as fast as they were emptied by the Charities of good Christians. And so carefully were these preserved for the uses that they were design'd to, that as they look'd upon them as τὰ τῦ Θεῦ, the things that belong'd to God, (and therefore 'twas not only *Cruelty* to the Poor, but *Sacriledge* to imbezle them) so to prevent any temptation that might lead men to divert them from their proper use, *Justinian* the Emperor made a Law (though afterwards revoked by *Leo*) for none to be made Bishops that had either *Children* or *Nephews*, that so the Goods of the Church that were given for Piety and Charity, might not either be converted to their private use, or be laid out, περὶ τὰ ἴδια τέκνα, ἢ συγγενεῖς, about their *Children* or *Kindred*. This occasioned those boastings which we meet with every where in the Writings and Apologies of the first Champions of our Christian Religion; That, though they liv'd in times of persecution, (wherein scarce any man knew what was his own) yet they had no *Beggars* amongst them; and that 'twas never heard, that a *Christian* should lye in a *Gaol*, either for *Rebellion* to his Prince, or *injury* to his Neighbour, or for want of Relief. This made them triumph, that their Religion spent more upon the Poor in the *Streets*, than the Heathens did amongst their Gods in the *Temple*: So open and forward were they to help their Brethren, that it was no small degree of punishment, as well as disgrace, not (upon some crime committed) to be allowed the honour of casting their money into the Offertory. And where there are such Unions as these, there must be expected a mutual reciprocation in all acts of Kindness, Mercy and Compassion.

Cod. l. 1. Tit. 3.

Tertull. Apol.

Plus Religio nostra consumit vicatim, quam vestra Templatim. Tertull.

It is by this *Communication*, that all things in the *World*, as well as in the *Church*, in the *Civil* and *Natural*, as well as in *Eccleſiaſtical* Societies do ſubſiſt. And every thing having an Office, or excellency of its own, different from that which is anothers, by this mutual Viciſſitude, in giving a ſupply to each others wants, the whole comes to be preſerv'd and remain entire. Thus if the Water is beholding to the Earth for bearing and ſupporting it, the Earth is beholding to the Water for moiſtening it, and making it fruitful. If the Flowers adorn and beautifie the Ground, the Ground gives ſtrength and nouriſhment to the Flowers. The Fountain that comes from the Sea, empties it ſelf into its boſom again. The Earth returns back in exhalation what ſhe receives in moiſture. And if the Jewel receives luſtre from the Sun-beams, it gilds thoſe Beams, and makes them more Radiant. And this *Communication* is in all Civil Societies too. Thoſe ſeveral ranks and degrees of Men, that Inequality and ſeeming Diſcord makes up the greater Harmony in the whole, and unites and conſolidates the parts the better together. Thus does the Wiſe man direct the Strong, and the Strong protect the Wife. The Rich ſupplies the Poor, and the Poor works and labours for the Rich. And as in the Natural Body, if the Bloud do not circulate, and the Spirits are not conveyed to every part, they would be without Motion, wither, and grow *Paralytick*; or, by a *Stagnation*, putrefie and corrupt. So were there not a *Circulation* in the *Body* Politick, by *Trade* and Commerce, and the fetching from one Country the Commodities which another wants, all would grow weak and conſumptive. And much more is this Communication conducive to the

ſupport

ſupport of the Church. The Members of this Body, as they are cloſer tied, ſo they muſt be more ready to aſſiſt each other. Here muſt be *recurſus Amoris*. The Ball of kindneſs is not to be let down, which the harder 'tis thrown, will the ſooner fly back again to him that threw it. There muſt be (as *Seneca* calls it) *Verſura boni*, not only the putting it out to Intereſt, but the turning of kindneſs in a Circle, which will come back to that point from whence it firſt ſet out. This is the ἀντιμιδία, which the Apoſtle calls for, 2 *Cor.* 6. 13. *a recompence in the ſame thing; that ſince his heart was enlarg'd to them*, their hands ſhould not be ſtraitned towards him; that ſince his *Affections* were *full*, their *Purſes* ſhould not be *empty*. This is the *Communication* which ariſes from *Society and Fellowſhip* with one another.

3. *Prudentiam & Largitionem Diſponentis.* This Communication implies the *Prudence* as well as the *Liberality* of the Diſtributer. 1. It ſhews his Prudence in reference to *himſelf* that is the *Giver*. He that *Diſtributes* divides his Doles into ſeveral parts, and neither gives all from himſelf, nor beſtows all upon *one* Place or Perſon. The Apoſtle therefore to prevent the burden from lying all on one ſhoulder, directs them to obſerve an equality in their Diſtribution. *That as ones abundance may be a ſupply for anothers want, ſo that others abundance might be a ſupply for his want, that ſo there may be an equality*, 2 *Cor.* 8. 14. The Philoſopher makes it a part of Liberality, οὐκ ἀμελεῖν περὶ ἰδίων, not to be careleſs and negligent of his own concernments. And 'tis but *oblique Charitas*, but a crooked and oblique Charity, ſo to do good to others as to hurt my ſelf. *Ariſt. Eth. l.* 4.

Concha non Canalis. *Dabo egenti, ſed ut ipſe non egeam; ſuccurram perituro, ſed ut ipſe non periram.* Sen. *Profuſa liberalitas quæ pœnitentiam habet comitem.* Id.

For though we are to give *according* to our ability, yet we are not to give *above* our ability. A man is to be a *Ciſtern*, to have Water in it ſelf, and not a *Pipe*, to have all to run through it. And to take ſuch care for preſerving anothers ſafety, as not to deſtroy his own. He that reaches out his hand to preſerve another from ſinking, muſt ſtand on ſuch firm ground as to keep himſelf from drowning. And therefore, 2 *Kings* 4. when one of the Prophets Wives was accuſed for not paying of her Debts, ſhe thought it a good plea to ſay, That *ſhe had nothing in her Houſe but one Pot of Oil*; implying that 'twas not equitable to give to others, when ſhe had not enough left for her ſelf. So that as we are not to ſet ſuch a Lock on our Cheſt, as no act of Charity can open it; ſo we are not to leave it ſo open to every Craver, that there be nothing left in it to give. But becauſe this is an error that few are apt to be guilty of, and Men want a *Spur* rather to drive them forward, than a *Bridle* to keep them in, I ſhall conſider the other part of Prudence, which is, *Secondly*, In reſpect of the *Receiver*; to make ſuch a Diſtribution as may be ſuitable to the ſeveral *needs* of them that are to have it. He that *Diſtributes* or *Divides*, does not give *all* to *one Place* or *Perſon*, but ſhares his Charity, according to the ſeveral neceſſities of them that are the moſt proper objects of it. The Heavens ſend not down their Showres but for the refreſhment of the Earth, and yet we do not think them Niggardly, becauſe they are ſent by Drops to bedew it, and not by Spouts to drown it. 'Tis not to *beſtow*, but to *ſquander* away my kindneſs, to give it at random, without proportioning it to the *Neceſſities* of the Receivers. 'Tis a miſtaken piece of Charity, to fill the Belly of a hungry man with

with a large and plentiful meal at my Table, and to *let* the poor Wife and Children ſtarve at home, for want of ſome of the Fragments that might have been gather'd up thence; As it is to lay out my Stock in covering the Nakedneſs of one, or two in a place, and at the ſame time to ſuffer others to periſh for Hunger, or want of Employment. And as *One* perſon is not to engroſs all my kindneſs to himſelf, ſo I am to conſider in my *Diſtribution*, what beſt ſuits with every man's condition; and not to give a man a *Loaf* for his *Belly*, who needs a *Plaiſter* for his *Arm*; not to give him *Beer* to *drink*, who wants a *Book* to *learn*; and to provide for his *Body*, who ſtands more in need of Inſtruction for his Mind. 'Tis not the goodneſs of the thing it ſelf, but the fitneſs of its Application which makes it uſeful to the ends for which it is deſign'd. But though we may parcel out our Charity amongſt *things* or *perſons* of an *inferior* Nature, yet for the doing of Great, and Heroick actions (as erecting of Colledges, or building of Hoſpitals, leaving Stocks to ſet the Poor on work, or the like) we may be allowed to make larger Doles, and lay out great Eſtates, ſo it be ſtill *ſalvo Contenemento*, looking to the Main. And indeed this is but Diſtributing to *many* all this while; for whileſt I endow an Alms-houſe, or build a Colledge, though I do keep the Fountain-head entire, yet I do cut it into as many Rivulets, as there may be Members of that Society. And ſuch excellent works as theſe may well have a Countenance for them, even from the Apoſtle's phraſe of *Communication*, as much as that implies the doing good to a *Community*, and being like the Sun, not to ſhine only on one Acre, but to ſcatter its light and influence upon the whole Field. We are accor-

ding

Hic divitiarum verissimus fructus non uti opibus ad propriam unius voluptatem sed ad multorum salutem. Lact. l. 6.

ding to our abilities to endeavour the promoting of a *publick* good, and to do that which *many* may be the better for. And these being (as *Aristotle* calls them) τολυχρονια των εργων, the most *lasting* works, are therefore the most commendable; and which being put into good hands, do not only make us live in the memories of those that feel our Bounties, but make the Source of them never to wax dry, but continually to water the most parched and desolate Places, and Persons. And thus I have done with the *Act* of *Distributing* or *Communicating*. The next thing to be handled is;

2. The *Persons* to whom this *Communication*, or *Distribution* is to be made, and they are set down under a double qualification, both of their *Sanctity*, and their *Poverty*. They are to be *Saints who are in Want or Necessity*.

1. They are to be *Saints*, not only such as call themselves so, (for so there are a great many that will have none to be *Saints* but themselves) but those that *are* so, by inward Disposition, as well as outward Profession. They are to be Honest, and Religious Persons. Such (as the word signifies) that are cull'd out, and separated from the impure Conversation of the World, and admitted into the Family of Christ, without being restrain'd to any particular *Sect* or *Party*. These are to be the *chief* objects of our Charity: I say the *chief*, for otherwise we should set too narrow limits to it, to confine it only to them. And therefore the Apostle, *Gal.* 6. 10. bids us, *As we have opportunity, to do good to All men*. And the pattern that our blessed Saviour

sets

ſets us, *Matth.* 5. 43. is to be *Merciful, as our Heavenly Father is Merciful, who makes his Sun to ariſe on the evil, and on the good, and ſendeth Rain on the unjuſt, as well as the juſt.* Lets his Sun to ſhine into the Malefactor's Priſon, as well as into the Prince's Palace, and his Rain to fall as well on the wicked man's Lordſhip, as the godly man's Acre. And this is intimated from a principle of Nature, which is ingrafted in us. *Hierocles* repreſents this, as a general Rule wherein all agree, οὐδεὶς ἐχθρὸς τῷ σπουδαίῳ, *That a good man has no enemies*, and though there may be ſome that are Enemies to him, yet he is an Enemy to none; and is not only no Enemy, but a Friend and a Neighbour too, to whomſoever he be that ſtands in need of his help. For otherwiſe, were bad men wholly to be excluded, and were the Charity of your Hoſpitals to be confin'd only to thoſe, whom the Calamities of Fire, or War, or ſuch Accidents (that could not be prevented by an honeſt Induſtry) had made Miſerable, and not be ſhew'd to thoſe, whoſe Vices had Crippled and deform'd them, or whoſe Villanies and Luxuries had reduced them to Poverty, there might be room, and to ſpare, for more Gueſts than they have.

But whileſt I plead all this while (in caſe of extream neceſſity) to give a ſupply to the wants of *Vicious* Perſons, it muſt be underſtood to be in kindneſs to his *Nature*, and not to his *Perſon*; and in ſuch things as may only preſerve his *Being*, in order to his amendment; and not which may contribute to the maintaining of his Vice, and encouraging him in his Villany. To furniſh the Luxurious with an Alms to feed his Extravagancies; To give money to the Bankrupt, to enable him to Play again at the Ordinary;

ry; To help the Wanton, to what will give more fuel to his Luſt, is rather a piece of *Cruelty* than *Charity*, and a courſe taken to *hurt* him more than to *help* him: Therefore *S. Auſtin* makes an excellent diſtinction (which will ſolve the difficulties, and give direction too, about the *condition* of the *perſons* that are to be objects of our Charity) between giving to a man that is a *Sinner*, and giving to him *in the name of a Sinner*, as he does to the giving to a man that is a *righteous man*, and giving to him in the *name of a righteous man*. For in every man (ſays he) is to be conſider'd two Names; one as he is a *Man*, and the other as he is a *Sinner*. As he is a *Man*, he is the *work of God*, but as he is a Sinner he is the *work of Man*. And thus I am to give to the *work of God*, but I am not to give any thing as to the *work of Man*. I may give to his *Nature*, but may not give to his *corruption*, or to what I like in him for his Sin. And ſo on the other ſide; 'tis not my giving meerly to a good Man will juſtifie my Alms, if I do it to ſerve any by-ends of my own, if I do not give to a *righteous man in the name*, and upon *the account of his being a righteous man, I ſhall loſe my reward*: ſo that without this reſtriction, as I may *do well*, by giving to a *bad man*; ſo I may *do ill* by giving to a *good man*. *David* profeſſes that he hates a wicked man with a *perfect hatred*. And that's a *perfect hatred* (ſays the Father) which proceeds from juſt and diſcreet grounds, which are, as not to love mens Vices for their Perſons, ſo not to love their Perſons for their Vices. And beſides all this, it is poſſible that a bad man by my kindneſs may be reclaim'd, and become better, and then the rule will hold very well: That we are to give to a good man, becauſe

Pulchrum eſt largiri eo conſilio, ut proſis, non noceas. Ambr. l. 1. c. 30. *Aug. in Pſal.* 102.

Da operi Dei, noli operi hominis.

becauſe he *is good*, and to a bad man, that he *may be good*. But though this allowance may be given for my Charity to a *wicked man*, yet the preference is to be made to thoſe that are good. Do good *to all*, but *chiefly to the houſhold of Faith*. They muſt be moſt in my eſteem, that are ſo in God's. Theſe are of the *Family*, but others are but *Strangers*. Theſe ought to have the precedency, not only in our *Affections*, but in our *Contributions*. We are neareſt ally'd to theſe, and therefore they are to have the *Benjamin's* meſs, the larger Dole to come to their ſhares. 'Tis upon theſe that our Charity ſhall not be *loſt*, becauſe they know how to make the beſt uſe of it; and 'tis by theſe that we ſhall be no *loſers*: They make us a return in their Prayers, and God makes a return in his Bleſſings, for the leaſt kindneſs ſhown *to a Diſciple of Chriſt, in the name of a Diſciple*, to have the reward of *one* given to us.

Da bono, quia eſt juſtus; da malo, ut ſit juſtus. Aug.

Δεῖ φιλεῖν ἐκεῖνον ὃν θεὸς φιλεῖ. Chryſ. in 2 Cor. orat. 32.

2. The other qualification of the Perſons to whom we are to *Communicate*, is their *Poverty*. They *are Saints that are in Neceſſity*. *Poor Saints*, as the Apoſtle calls thoſe for whom he made his Collections in *Macedonia*, *Rom.* 15. 26. I may be *liberal* and *bountiful* to the Saints that are *rich*, but I can be *charitable* to none but thoſe that are in want. It loſes the nature of a good turn, where there is hopes of compenſation to be made back again. To invite the Rich to an Entertainment, who may invite me again to a greater, is more to gratifie my own Luxury, than to ſhew any kindneſs to my Friend. This is not *Charity*, but *Traſficking* and *Bartering* of one good turn for another; and the having an eye more to ones own profit, than

Beneficentia nulla eſt, ubi Neceſſitas non eſt. Lact. *Habentibus dare nihil aliud eſt quàm perdere.* Proſper. l. 1. de vit. cont. *Fœneratio beneficii.* Lactant. l. 6.

to anothers good. 'Tis the Poor man, who can make a return of nothing back again, but prayers, and good wiſhes, who is the fruitful ſoil where the Rich man may expect another kind of encreaſe, than ever he could have had by the beſt improvement of Nature. God has made theſe diſtinctions between the Poor and the Rich, that they might be both uſeful to one another in their ſeveral places. He does by this means give the Poor an opportunity to exerciſe his *patience*, and the Rich to employ his *bounty*, and by his very layings out, to lay up the greater Treaſures. For this diſtinction that is amongſt the ſeveral ranks of Men, was not made by God at firſt, there is no difference between the one and the other at their coming into the World, neither will there be any at their going out. *They came naked into it, and ſhall go ſo out of it.*

Dr. Ham. He did not (as a great man obſerves) determine that one ſhould be born to Riot, and others to Famiſh, ſome to be Glutted, and others to ſtarve; but he is pleaſed to permit the Poor to be always in the Land, that ſo the Rich might have a Storehouſe where to lay up his Treaſures, and might have a larger Income by the *profuſion* of his Eſtate, than he could have by the *poſſeſſion*; and the money that is put into this *Pauperis Conflatorium*, into this Crucible of the Poor, might by its melting down be more uſeful, than when 'tis in the Wedge or Bullion. *Poor* and *Rich*, ſays *S. Auſtin*, are two contraries in the affairs of the World. For the Rich ſwims in plenty, and the Poor is oppreſſed with want. The Rich abounds in pleaſure, and the Poor is waſted with pain. The Rich lives in honour and eſteem, and the Poor languiſhes under ſhame and diſgrace. Thus they ſeem contrary to each other.

Chryſol.

But

But yet for all this, ſays he, *Duo ſunt ſibi neceſſaria*, Theſe two are both ſo neceſſary, that they cannot ſubſiſt without each other. The Rich has as much need of the Poor, as the Poor has of the Rich. God has made the Poor for the Rich, and he will ſave the Rich by the Poor. He could, if he had pleas'd, have enrich'd the Poor as well as you; but he has thought fit to allow this variety in their conditions, that they might be the more helpful to each other in their tranſactions here. And ſince it falls out ſo, that the Beſt men have often the worſt Uſage, and they may be under great diſtreſſes on Earth, who have Treaſure reſerv'd for them in the Heavens; God has appointed his *Stewards*, ſome godly *Joſephs*, who may furniſh them with proviſions, that they may not faint by the way. And having thus ſhewn you, why we are to conſider thoſe that are in *want*, I ſhall not here undertake to open to you the *Lazar*'s Sores, or to give you an enumeration of the particular Neceſſities upon which your Charity is to be beſtowed. But amongſt thoſe varieties of Objects that will be preſented to you, I think the rules that *Atticus* the *Patriarch* of *Conſtantinople* gave to *Calliopius* a *Presbyter* of *Nice* (who was to be his Almoner) are very proper to be obſerv'd; *viz.* That as he ſhould conſider the *poverty* of the Man, and not the *Party* or *Opinion* that he was of; ſo he ſhould look upon the *Modeſty*, as well as the *Neceſſity* of the Beggar, and endeavour chiefly to find him out, who lay moſt conceal'd from the eyes of the World, and to be careful to *fill* that Mouth with Alms, which was not us'd to be *opened* in clamour and noiſe to demand it. And on the other ſide, to ſhew very little kindneſs to them that make τὸ ἐμπόριον τοῦ βίου τῶν γα-

Δὸς τοῖς αἰσχυνομένοις τὴν αἴτησιν. — τρέφε τοὺς ποινῶντας, μὴ λογίζων τοὺς τὴν ἡμέτερον τρόπον μὴ φρονοῦντας. Socrat. l. 7. c. 23.

 ςέρα,

φίεα, *Begging* their *Trade*, and Feaſted themſelves at night with the purchace that ſome mens *Credulity* had given, and their own *obſtreperous importunity* had even extorted from men in the day: Such humble and indigent perſons, whom either publick Calamities, or unavoidable Accidents in their particular Eſtates have made Miſerable, and yet are as *aſham'd* to *ask*, as they are *deſerving* to *receive*, ſhould have the chiefeſt marks of our Bounty.

2. *Part.* II. BUT 'tis time to haſten to what is behind, and that is a particular piece of Charity that we are encourag'd to, *viz. Hoſpitality*, or being *kind to Strangers*. For that is the proper meaning of the word in the Sacred Writings: And is not to be underſtood of the ſumptuous Entertainments that we make for *Strangers* in our *Houſes*, or our *Tables* (where too frequently the poor *Lazar*'s want the Crums at the *Gate*, whileſt others ſurfeit on the plenty of the laden Diſhes in the *Hall* or the *Parlour*;) neither is it to be underſtood of that *Civil* Entertainment that is given to Strangers at *Inns*, and other places, where they are for their money accommodated with Diet and Lodging, and other conveniences both for themſelves and Cattel. But the Apoſtle ſpeaks of that Chriſtian Entertainment of Strangers, where thoſe that are baniſhed and driven away for fear of horrid Cruelties from their Perſecutors, are received into the Houſes, or have ſome Charitable proviſion made for their Subſiſtence and Relief by the hands of thoſe to whoſe Country they are fled, and are of the ſame Communion, and common Faith with themſelves. In Ancient times, the uſe of Inns and publick Places of receipt

ceipt was very rare, and this kind of Charity in relieving Strangers much employed. And though they might furniſh themſelves (as they do ſtill in thoſe Eaſtern Countries) with Proviſions for the way, yet as we ſee in the caſe of the *Levite*, *Judg.* 19. that travell'd through the Country of *Benjamin*, they were deſtitute of any Lodging at night to ſhelter them from the inclemency of the Air, or any means to recruit themſelves, if their Proviſions fell ſhort. And hence is it, *Gen.* 13. we read, that *Abram* looked about to find any Travellers that were paſſing by that way, and to give them refreſhment in his Tent. And ſo was *Lot* at the door in the Evening, and preſs'd the Strangers that came by to turn in, and lodge with him all night. And though in the time of the Apoſtles there might be a greater uſe of publick Inns in Towns, and great Roads, yet there was occaſion enough then, as well as now, for the Entertainment of *Strangers*, becauſe all Believers did not live in Towns, or if they did, were they furniſht with money to bear their Charges; but if they were Poor, muſt be contented with ſuch an accommodation as *Joſeph* and *Mary* had, for want of room in the Houſe to be thruſt into the Stable. Beſides, in times of Perſecution (as this was in which the Apoſtle wrote) many Chriſtians that were driven out of their Houſes, were not ſafe in an Inn. And 'tis to ſuch poor Believers that the Apoſtle would have this Charity extended. The Rich could provide well enough for themſelves, and could (then as well as now) get Entertainment at their Friends houſes. But the Apoſtle would not have that regard which proceeds from Civility, ſo much as that which ariſes from Piety and Charity, to be ſhewed to the

poor.

poor Members of *Jesus* Christ, which are thus destitute and forsaken, and leaving their own Countries, are forced to lodge in Dens and Caves, and lye in Woods and open Fields, unless they are taken in by good minded Christians. And this was a duty, as it was very Seasonable then for its Practice (and I would to God it were not too much so now likewise) so 'twas frequently call'd upon by the Apostles, and other Governours of the Churches. Hence is that charge, *Heb.* 13. 2. *Be not forgetful to entertain Strangers, for thereby some have entertain'd Angels unawares.* And so 1 *Pet.*4.9. *Use Hospitality one to another without grudging or murmuring*; make no complaints of the greatness of the burden, or the smalness of your Estates, or your ignorance of the Persons. Deflour not the beauty of your own actions towards them, nor deprive your selves of the reward from God, by bestowing your Charity with an unwilling mind. And we find this to be the practice of the Saints in all Ages. *Job* makes it his glory, *Job* 31. 31. *That the Stranger did not lodge in the Streets, but that he open'd his door for the Traveller.* And *Josephus* tells us of the *Essens*, a strict Sect among the *Jews*, that they had Houses in their Towns to which Travellers did resort, and were as well provided for, as if they had been at home. And amongst Believers, how many have we of those early Converts, which are upon Record for their kindness to Strangers. Besides the Charity that was shew'd to our *Saviour*, (who was (as the Father stiles him) *Nihil habendi Magister*, the great Master of having nothing) by *Lazarus* and *Martha*, and the good Women that ministred unto him: We find the same extended by *Gaius*, *Priscilla* and *Aquila* to *S. Paul*; and by *Symon*

Cyril.

the

the Tanner and *Cornelius* to *S. Peter*. And 'tis the character of the *holy Widows*, that were widows indeed, 1 *Tim.* 5.10. That *they do lodge Strangers, and do waſh the Saints Feet, i.e.* they are not to deny the meaneſt Offices, which may be for their eaſe and refreſhment; ſuch as is the waſhing of Travellers Feet, which in thoſe hotter Countries are gall'd with Sand and Heat. And this practice was ſo much taken up by the Primitive Chriſtians, that there was no need then of any publick *Xenodochia*, or Receptacles for Strangers to be erected, becauſe every Man's Houſe was an *Hoſpital*. Nay, the Apoſtate *Julian* himſelf was ſo much in love with this Virtue, that, though he endeavoured to caſt what ſlur he could upon it, to take off the beauty of the Action, and repreſented it only as *illecebra Sectæ*, a little Cheat, and Bait that the Chriſtians made uſe of to draw the greater numbers over to their Party, and to give men a good opinion of a Sect that had nothing elſe good in it to recommend it to the World; yet notwithſtanding all theſe flouriſhes of his Wit, he did not only propoſe this περὶ ξένους φιλανθρωπίαν, this kindneſs towards Strangers, as a thing very commendable, but enjoyn'd the practice of it amongſt his *Pagan* followers. And as the Command was in eſpecial manner given to the two Biſhops, *Timothy* and *Titus*, 1 *Tim.* 3.6. *Tit.* 1.8. to be *lovers of Hoſpitality*, ſo we find it exactly taken out by thoſe that were their Succeſſors in all Ages of the Church. *Gregory* tells us of *Gerbonius* the Biſhop of *Populonia*, that he could not be frighted by the Den of Lions, (which he was afterwards thrown into by the Tyrant *Totilas*) from concealing the poor Strangers that fled unto him for ſuccour. 'Twas *S. Auſtin*'s ſaying, That

Julian ad Arſacium.

That what the Ecclesiasticks had was all the Poors; and therefore their Houses ought to be common for the receiving of *Strangers* and relief of the needy. And that *holy man* verified his saying by his own practice; for though he was Bishop of a very large and plentiful Diocese, yet when he died he made no Will, having made his own hands his Executors while he lived; so that *Possidonius*, who wrote his Life, says, *Pauper non habebat unde faceret*, That the poor Bishop, having given all amongst the Poor before, had nothing left to distribute by his Will. And it was upon this ground (before there was a particular Assignment made by a Law, for a setled maintenance on the Clergy) that when a Bishop was Ordain'd, his Stipend was to be divided into four parts, one to the Bishop for Hospitality and Entertainment of Strangers, one part to the Clergy, another part to the Poor, and the fourth for Repair of Churches. But though this be a duty which is principally enjoyn'd to those that are *Stewards* of the Family, yet there is none of the meanest in the House that can pretend an exemption from it. I might use many motives to stir you up to the practice of it, had I not already trespass'd too much on your patience. I shall make use but of one, and that is the same that God makes use of to the *Israelites*, *Deut.* 10. 19. *Love ye the Strangers, for ye were Strangers too in the land of Egypt.* We are all here too but Strangers our selves, *Pilgrims and Strangers as all our Fathers were.* This is not our *Country*, or our *Home*; but we are all now in a *far Country*, and travelling to our *Father's House*. 'Twas an old Maxim amongst the *Heathens:*

Tholos. Rep. p. 165.

Ξένυς ξένιζε, καὶ σύ γαρ ξένος ἔσσῃ.

Make

Make much of Strangers, for thou thy ſelf *art* a Stranger, or thou *mayeſt* be a Stranger. Thou knoweſt not whoſe turn it may be next, and whether that Spoke in the Wheel that is now in the top, may not ere long be in the dirt; and thou that liveſt now in plenty and ſecurity, under the coverts of a warm Roof, and under the ſhadow of thine own Vine and Fig-tree, mayeſt not be made before thou dieſt, to ſeek thy Bread in deſolate places, and deſire to receive that from the hand of Strangers, which Strangers now ask from thee. It was not many years ſince, that thouſands of our poor Neighbours were ſetled in the enjoyment of a comfortable Being, and under the protection of a mighty Prince, and had as little ſuſpicion of running away from their Native ſoil, as we (God be thanked) have from ours. And yet you *ſee how much miſchief a day may bring forth*; and therefore it concerns us to be *tenderly affection'd to our Brethren, as being our ſelves in the body*, and thereby liable to the ſame diſtempers as other of its members have been. I am ſenſible enough already of your great forwardneſs for the promoting this work hitherto; (for *which you have ſo good a report among all the Churches.*) But becauſe we have had the Command of our Gracious Prince, to *ſtir men up to this good work*, and we are ſtill under his lately renewed care, that what was Collected ſhould be employed to the uſes for which it was deſign'd; (ſo that you are now under two the greateſt obligations, both of duty to *God*, and to the *King*; beſides that it is both *honourable* for you, and extreamly *ſeaſonable* too,) and becauſe the *Oil* in the *Cruiſe* comes near to a bottom, I thought fit to put you in mind (by a warrant from my *Text*)

Order of Council the laſt Month.

not to let ſo many Prophets, as well as others, to ſtarve for want of a ſupply.

Uſe. AND thus (*Right Honourable and Beloved*) I have drawn out ſome courſe lines of your Duty, which I leave you to fill up with ſuch lively Colours, as may become your great Places, and adorn your Chriſtian profeſſion. And in what manner ſhall I now addreſs my ſelf unto you? Shall I come and ſpeak to you, as *one that has Authority* (and this I may do, and keep within the compaſs of my Commiſſion) and *charge them that are Rich, that they do good, and be rich in good Works. That they be ready to Diſtribute, and willing to Communicate.* But I ſhall chuſe rather (as one of the meaneſt of the Meſſengers of Chriſt) to *beſeech you*, and that too, by the *bowels and mercies of the Lord Jeſus*, (who *though he was Rich, yet he became Poor for our ſakes*; who ſpent his time upon Earth, either at *Bethel* or *Bethesda*; at the houſe of *God*, or the houſe of *Mercy*; either at the *Temple*, or the *Spittle*; and *went about doing good, and healing mens Bodies of their infirmities, and their Souls of their ſins.*) I beſeech you, I ſay by the bowels and tender compaſſions of our *Merciful High Prieſt*, that you would, according as you have opportunity, *refreſh* the *Bowels* of his *poor Saints*; and conſider, that what you do to any of theſe, you do it to him, and he will take it kindly at your hands. Conſider that he has not made you *Proprietors*, but *Stewards* of his Houſhold; and if you be not faithful in diſpenſing your charge, you will be liable to a very ſevere Sentence at the great Day of reckoning. He asks for nothing from you, but what is his own. The Goods that you have are all

1 Tim. 6. 18.

2 Cor. 8. 9.

Matth. 25. 40, 45.

Deut. 8. 13, 14.

Hagg. 2. 9.

all of his gift; you brought none of them into the World, and you shall carry none of them out. And he has appointed that the Poor shall have their share in them, and though he allows you to keep the *Key*, and none shall Distribute without your leave, or invade your *Right*, yet if you think to engross them all to your selves, you will not only be guilty (of *Nazianzen*'s strange kind of Theft) of *robbing your selves*, by despoiling your selves of the Reward you would have by your Distribution, but you will rob the *Lord Christ*, as well as his *poor Saints* of that which is *Patrimonium Crucifixi*, the Patrimony of your Crucified Master. You are persons, a great many of you, that Traffick in diverse Countries and Commodities, and have *Fortunam rudentibus aptam*, an Estate many times that hangs upon the strength of a Cable. Why cannot you trust God with your Substance, (who not only at first gave them to you, and still gives you such a Security for your Increase) and venture to *cast your Bread upon the Waters* for the Poor, as well as *commit your Estates to the Water*, and leave them to the mercies of the Winds, and the danger of the Rocks? Be *not Faithless, but Believing*, and you will easily be convinced of this mistake. I know 'tis a hard task to divest your selves of Sense, and be so Spiritualiz'd, as to look beyond things temporal, on those that are Eternal. But tell me who has ever made the experiment, and found that God had fail'd him of any of the good things which he had promised him? Can the most tenacious person give an instance of any one man whom he knew to thrive the less in his Estate for being Charitable? *David* after an enquiry of his whole life could not produce one that suffered in himself, or his

Meum est argentum, & meum est aurum, inquit Dominus.

Λῃστὴς εἶ σεαυτοῦ.

Eccl. 11. 1.

posterity for being *Merciful.* It were easie to furnish you with the examples of many that have prosper'd by it. And because you may give the more credit to instances at home, I can (from the Authority of two Reverend and Learned Ministers of this City) give an account, out of their writings, and particular knowledge, of two eminent Citizens (amongst many others) who found the evident effects of God's kindness to them in this matter. The name of the one, was Mr. *Parker* a Merchant, who at his first entrance upon a Religious course of life, resolv'd amongst other things, to set apart every Year the Tenth of his Gains for the Relief of the Poor; and though he had for the first Years some ebbings and flowings in his Estate, (for the trial, it may be, of his sincerity) yet afterward he found himself beyond imagination encreas'd. And of another, who having at the first a plentiful Estate, and finding himself to grow backward, rather than forward in the Word, he promised unto God to be more careful of keeping the Sabbath, and dedicated unto him the Tenth of his Encrease for Charitable uses, and he after so thriv'd in his Estate, that he gave over his Calling, and liv'd upon his Rents. And I could tell you of one of my own knowledge, and who was one of the brightest Lights that ever shone in this Church, both for Piety, Learning and Charity: who, as he was one of the most effectual promoters of good Works in others; so he was a great Example of thriving by them himself. And as he set aside the Tenth of his small Estate for Charitable uses (with the addition of occasional Summs) which he punctually distributed, so he found, that (though it was in the time of Rebellion when he and others were

Mr. *Gattaker*, and another.

Mr. *Walter.*

Dr. *Ham.* Life.

stript

ſtript of their Poſſeſſions,) yet this *Corban* did ſo ſwell, and ſtrangely grow upon his hands, that he us'd to ſay (according to the *Greek* Proverb) *the half was better than the whole*; and that he grew almoſt ſcandalouſly Richer now in the times of Trouble, more than he ſhould have done in the times of Peace. But what do *I ſpeak of the teſtimony of Men, when the teſtimony of God is greater?* Let any one here make the Experiment, and try for once, as God challenges the *Jews* to do, *Mal.* 3. 10. *Bring you* (ſays God) *the Tithes of what you have into the Store-houſes, that there may be Meat in my Houſe*, and Proviſion for the meaneſt of my Family, *and prove me, if I do not open the windows of Heaven, and pour you out ſuch a Bleſſing, that there ſhall not be room to receive it.* See if your Ware-houſes be big enough to hold it, and your Barns wide enough to take it. It might be worth your while (in a time wherein every one is laying projects how to gain) if you would make uſe of the method which the Apoſtle gave to the Churches of his planting: *That every one, as God had proſpered him, would make a certain Collection, and have his little Bank* by him, into which he may put *his weekly, or his monthly proviſion*, and have a ſupply in readineſs for caſual emergencies; and ſee whether he does not receive the *Comfort*, as well as the *Bleſſing* by it. But why do I inſiſt on little things? Set your *ſelves* before your *ſelves*, and conſider of the Fame that this *City* has had for their works of Charity in the days of Old, and do not eclipſe the Glory of thoſe Munificent and Charitable Acts, for which it has been ſo eminent, and continues yet in Renown for their great Diligence, Fidelity and Liberality in *Communicating to the Neceſſities of the Saints.* But of this I cannot give you a greater confirmation, than by reading to you

Πλέον ἥμισυ παντός.

1 *Cor.* 16. 2.

And what a glorious Train of Beadſmen are here? How much more honourable is it to March in the Head of this Company of Cripples, Lame, Blind, Old men and Children, than 'tis for a General to appear in the Head of the greateſt Army? What *praiſe and honour will come to God*, as well as bleſſings to your ſelves, *from the Mouths of theſe Babes*, as well as from the Backs and Bellies of the other? What Conqueſts are theſe able to make when they Beſiege Heaven with their Prayers for you? This will plat you a more glorious Crown of honour than any of the withering wreaths of Laurel have ever faſtned upon the Brows of the braveſt Generals. This will make a finer Dreſs, and richer Attire for you that are *Ladies*, than all the ſpoils of the Silk-worms, or Riches of the *Indies* can give you. And ſince you come ſo happily in the way, let me have one word for you before I go, it being pity that you ſhould be ſent away empty, and without your Boon on ſuch a good day as this. You then (if there be any ſuch here amongſt you) that have contributed to any Exceſſes, or Superfluities in your way of living, or you that would have the Reputations of good Houſewifes; Learn this thrifty Grace of Charity, and lay up as much for Pious uſes, as you expend in Plays, and Vanities, and Superfluities. Theſe are ſuch χειμήλια, ſuch *Jacynths* and *Emeralds*, that will be far more precious than the richeſt Jewels you can faſten on your Heads, or lay up in your Cabinets. The *Odour of your good Works* will give a richer Perfume, than any of thoſe Sweets which you carry about you.

Baſil.

Pallad. Hiſt. Lauſ. c. 5.

Phil. 4. 18.

And

And you will never be Miſtreſſes of ſo ſplendid and glorious a *Train*, as when you have the ſame *good Works to follow you.* Let theſe Bracelets be on your Arms: Let theſe rows of Pearls encircle your Necks: Let the Lily of Chaſtity, and the bluſh of Modeſty be on your Cheeks, *Et taliter pigmentatæ Deum habebunt amatorem.* To conclude all; Let me ſay (as the Apoſtle does) *I ſpeak as unto Wiſe men*, and I ſpeak as unto Rich men (or ſuch that would be ſo) *Behold, I ſhew you a more excellent way*, than any you make uſe of in your ordinary practice. This is the richeſt *Traffick*, to part with a little on Earth, and to lay up *Treaſures* in Heaven. This is the *thriving'ſt Husbandry*, to ſcatter the Seed amongſt the Clods, and to receive a hundred fold at the great Harveſt. This is the *beſt Uſury*, to have *God* for my *Security*, and *Heaven* for my *Intereſt*. And therefore take our Saviour's advice, and *make you friends of the Mammon of unrighteouſneſs, that when they fail, you may be received into Everlaſting Habitations.* To which he bring us, who has purchas'd them for us, and is gone before to prepare a place for us in them, even our Lord *Jeſus*;

Rev. 14. 13.

Tertull.

Prov. 11. 24.

Luke 16. 9.

To whom, &c.

FINIS.